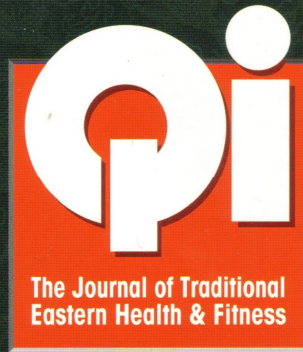


Medical Qigong:
Healing for the
21st Century

The Hidden Energies
Behind Feng Shui
(part 5)



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*Three Treasures, Three
Teachings:*

Encounters with
Chinese Spirituality
in Beijing

Departments:

- The Internal of the External
- Why Meditation is Important in Martial Arts
- Qingming Festival
- Senior Fitness
- Tumo Breathing: Mastering Circulation of Blood and Qi



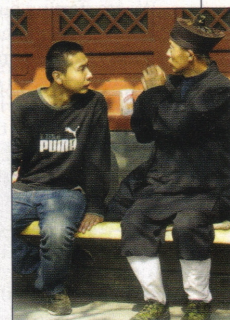
Qi

The Journal of Traditional Eastern Health & Fitness

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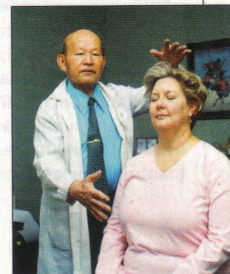
Despite the avowed atheism of the nation's communist government, traditional religious philosophy and practice are alive and well in Beijing and throughout China. Here are some travel notes, reflections, and personal observations from my own encounters with the Three Treasures, with an emphasis on Daoism, perhaps as ancient and pervasive as the nature of China itself. These meditations provide witness to the ageless spirit of traditional Chinese wisdom, a vibrant legacy braced for the future.
By Linda Brown Holt, D.Litt.



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Qi (pronounced chee) is often referred to as "energy flow," but the literal translation of the word is "air, breath, or gas." Qi is the creative life force inherent in all things—the *elan vital*. It exists in everything, and yet it cannot be confined by anything. Qi is a solid object, an intangible theory, an innate feeling, or a phenomenon attributed to the Cosmos, and more. It comes together and drifts apart in an endless flow, creating the inherent language of life. *By Wendy Oden*



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Chapter Six: Earth Energies. By adjusting the hidden energies of the environment, it was believed possible to become more compatible with nature, one's surroundings, and everyday life, so that there was a positive impact on finances, health and emotions. Our relationship today with the energies of Mother Earth is of utmost importance when viewed in this regard. This relationship was intimately understood by our ancestors, and we make a huge mistake when we think of them as primitive or backward for in many ways they were far ahead of us. *By James Frank Loretta*

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THREE TREASURES, THREE TEACHINGS:

ENCOUNTERS WITH CHINESE SPIRITUALITY IN BEIJING

BY LINDA BROWN HOLT, D.Litt.

The Three Treasures in Traditional Chinese Medicine are said to be jing (essence), qi (life force), and shen (vitality). However the term also is applied to China's spiritual heritage in the guise of three spiritual traditions: Buddhism, Daoism, and Confucianism, sometimes called the Three Teachings. In the months following the Summer Olympics, I spent some time in Beijing visiting and exploring traditional Chinese religions as expressed in temples, monasteries, and learning centers in this bustling capital city. Despite the avowed atheism of the nation's communist government, traditional religious philosophy and practice are alive and well in Beijing and throughout China. Here are some travel notes, reflections, and personal observations from my own encounters with the Three Treasures, with an emphasis on Daoism, perhaps as ancient and pervasive as the nature of China itself. These meditations provide witness to the ageless spirit of traditional Chinese wisdom, a vibrant legacy braced for the future.

DAOISM: THE WHITE CLOUD TEMPLE

The minute I passed through the gate into the center of the White Cloud Temple, my camera's batteries died.

Anyone who watches the reality TV series, *Ghosthunters*, knows what that means. In preparation for the pilgrimage of a

lifetime, I had carefully charged the batteries that morning in my hotel room in northwestern Beijing. There was no mistake. Paranormal activity was afoot!

Recovering from a breezy taxi ride from the northwestern part of the city, I sat on a low stone wall, overlooking a courtyard filled with carts steaming with embers and incense sticks. The thick smoke swirled around dozens of pilgrims, mostly in their 20s and 30s, who mingled with monks in traditional black habits, top knots, and white kung-fu socks. I closed my eyes, breathed deeply...then coughed loudly! Undaunted by the air quality, I recalled all the references to the White Cloud by John Blofeld and other much admired authors. But without a camera, how could I document the experience? Pulling out a sketch pad, I tried to capture the scene, but knew my drawing skills were no match for the occasion. In fact, the only thing I *drew* was a small crowd of curious spectators, more interested in my mop of yellow hair than in the lines squiggling across my notebook pages.

Bidding my audience *zài jiàn*, I quickly left the compound, departing through the gate, past the incense sellers whose booths lined the courtyard, and through the main entrance whose ticket



Old meets new--The entrance to the White Cloud Temple is a metaphor for the immersion of Daoism and related health practices in modern life. Outside, a busy parking lot, passing gong gong qi che (buses), speeding taxis and bikes seem to shout "21st century," while beyond the gate, monks in top-knots and kung-fu socks preserve and impart traditions cherished for thousands of years.

booth seemed such a disconnect and artifact of our peculiar modern age. (What would Laoz say!) There must be a store that sells batteries, I thought frantically. How could a pilgrim come halfway 'round the world to document a site only to have her battery power usurped by a hungry ghost?

As fate would kindly have it, there was a little hovel two blocks away, the entrance to a shabby apartment where a thin man in an athletic shirt, a cigarette clenched between his yellow teeth, was selling tobacco products. I stepped down into the slightly below-street-level "store," probably about five feet square and filled with half-opened boxes, and waved a battery before him, pointing to him and then to myself, raising my eyebrows in a look I've used before to convey a sense of an in-control person who needed help right now.

I imagined hundreds of *yuan* flying out of my purse as he reached under a stack of smokes and held up the four-pack of AA batteries I needed, but when I sign-linguaged "How much?," he indicated less than a *jiao*, about the price I would

have paid at an American dollar store. I was so happy! I *xie-xie'd* him lavishly, backing up the few steps to street level and ran back to the temple with a functioning camera.

The spirits must have been sufficiently energized by my original batteries because I had no further technical difficulties. Above the billowing smoke, the Beijing sky, often gelatinous with smog, was a dazzling blue this morning, the sun beaming as though lost on a trip through a Polynesian paradise. I rubbed the good-luck stone at the temple gate, admired the brass "Daoist College" sign overhead, and joined hundreds of Chinese faithful in a world of Chinese culture and tradition thousands of years old.

In the case of the White Cloud Temple (*Baiyunguan*), not only are the traditions thousands of years old, but the identity of the site itself extends back to the Tang Dynasty (8th century). It was a flourishing Daoist community at the time that Li Bo and Du Fu were composing some of the greatest poetry the world has ever known. Tourists from the New World, who consider a 150-year-



Worshippers at Ling Guan Deity Hall

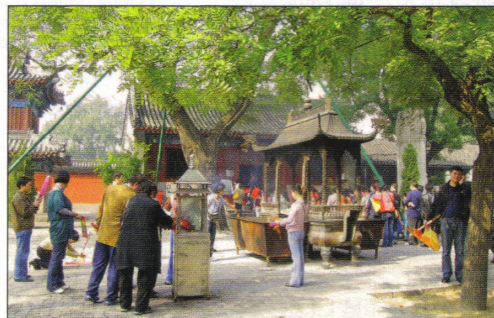
old church an impressive relic, are rightly awestruck to visit sacred places in China that have thrived for more than 1,500 years. There was a good reason that the White Cloud was originally known as the Abbey of Celestial Perpetuity. Daoism is not only one of the roots of Chinese worldview, but also has nourished the development of healing practices and martial arts over the centuries and even millennia.

Built on the ruins of the original Tang *Tianchanguan*, the White Cloud community has survived not only fires, wars, climate changes, and the corrosive environmental effects of time, but also a Cultural Revolution which for a while seemed to focus more on the present and future than on China's spiritual past. Today, despite an official policy of skepticism and atheism, the Chinese government affirms its appreciation of the unique cultural value of sites associated with China's rich heritage of philosophical and religious practice. The White Cloud is the headquarters of the Chinese Daoism Association (*Daojiao Hui*) and the seat of *Quanzhen* (Complete Reality, sometimes called Complete Perfection) Daoism and its sub-school, the Longmen sect. (Each of the Three Treasures has had its own association since 1912, with ups and downs paralleling the changes in government and politics.¹)

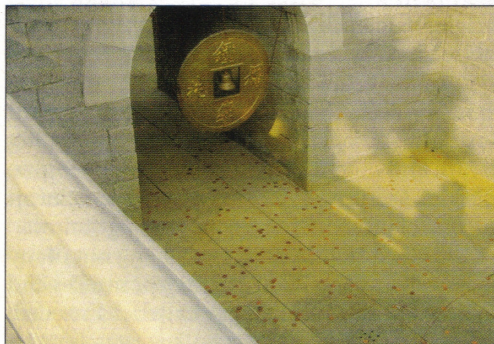
Throughout my visit to Beijing, I was impressed by the almost overwhelming pride that the Chinese have in their capital city and its many culturally diverse communities and in the restoration of religious sites. How different from religious artifacts in the city of Prague (Czech Republic) which I visited 10 years ago. Despite the excellent condition of certain cathedrals popular with tourists, many of the churches in Prague were wracked and ruined, with broken

windows, toppled saints, and tarnished altars. An occasional older person in black could be seen making his or her way toward the dimly lit, often impenetrable naves. The overall impression was one of destruction, despair, and loss, not only of the physical mementoes of faith, but of the faith itself.

In contrast, as I re-entered the main courtyard of the White Cloud on a brilliant autumn morning, the robust spirituality and vitality of the unceasing stream of pilgrims was almost palpable. I was struck by how many visitors were young, and how many more *seemed* young despite their years. Many of the pilgrims were well-dressed young people, primarily women, their arms brimming with incense sticks, their fingers embracing copper disks to be tossed from Wofeng (literally, "stopping the wind") Bridge for good fortune. There was an atmosphere of brightness and good cheer. There were no penitents bowed low with poverty and remorse: the visitors appeared radiant with good health, and many of the women were as stylish as the *fashionistas* of Fifth Avenue, with trendy vests, high



Visitors in the White Cloud courtyard



Copper coins decorate the floor at Wofeng bridge



Daoism lesson--Many young people in China have an intense interest in learning about Daoism as part of their cultural heritage. Here, an abbot answers questions posed by a student outside the Daoist College on the grounds of the White Cloud Temple in Beijing.

boots, and designer handbags. My unannounced visit took place on an ordinary weekday, not on a holiday or during a public relations event, so it is a safe assumption that this was a typical “slice of life” at the White Cloud.

What impressed me even more was the shining light of spirituality which seemed to flow out of the pilgrims, whether they were lighting incense sticks at the pungent, smoke-billowing carts placed around the courtyard, or in long lines to offer prayers and thanksgiving before colorful statues associated with the Daoist pantheon, such as Wang Lingguan, Daoism’s guarding deity, and the Jade Emperor. Traditional Chinese rituals are sometimes referred to as “superstitions” by Westerners who would be

horrified if their own religious rites were referred to in the same manner.

Most of the men and women enjoying a sunny fall day paying respects to spiritual guardians were born during a period in Chinese history when the Three Treasures (Buddhism, Confucianism, Daoism) were eclipsed by secular and political philosophy. Their radiant health and evident faith attest to the enduring power of spiritual practice regardless of the prevailing government or culture. The Chinese government’s embrace of the cultural significance of its own *traditional* spiritual heritage allows this faith practice to bloom anew. While scientists and believers worldwide endlessly debate the value of prayer and meditation in health, it has been my observation that



Shoes outside the door at White Cloud Temple

spiritual practices *independent of the strictures of dogma* make an unmistakable contribution to healing and a sense of well-being.

Wellness has long been a focus of Daoism, and its expression at the White Cloud is not surprising. Three of the priests in residence are licensed to perform Traditional Chinese Medicine, and 10 monks have status as professional herbalists, drawing on the garden behind the temple halls as well as China's abundant natural resources.

As I lingered inconspicuously in the shadows or stood in a long line of devotees with my arms full of incense sticks, I watched the monks who freely mingled with the crowd and was impressed by what appeared to be a high level of integrity and sincerity. Livia Kohn of Boston University, author of *Daoism and Chinese Culture* (Three Pines Press 2001), states that there is no doubt that the vast majority of monks and nuns are serious (about their calling).² Do not be put off by the fact that



Monk carries thermas across White Cloud grounds

admission is charged to visit the temple or that entertaining festivals occur there throughout the year: this is not a Chinese version of Williamsburg or Plymouth Plantation. The monks at the White Cloud Temple are not historic re-enactors, but custodians of a nation's rich spiritual heritage, making its resources available to all visitors regardless of nationality or belief system.

Unlike monks of other schools, these *Quanshen* brothers follow lives of simplicity, order, celibacy, and a largely vegetarian diet, although the rules and regulations governing their lifestyles have eased over the past 600 or so years. In fact, one of the monks has been enrolled on-site in a master's degree program in religion at a university in the United States.

These resources come to the fore during festivals throughout the year, including monthly lunar events, with such colorful names as Tomb Sweeping Day, Lantern Festival, and Ghost Festival.³ The biggest draw is the Spring Festival, roughly comparable in excitement level to the Western celebration of Christmas, which starts on the not-so-spring-like Chinese New Year (February 3 this year) and lasts 18 days, making it the city's longest special event. While the temple grounds host activities such as Peking opera, food vendors, and acrobatics, you can be sure that demonstrations of martial arts and healing techniques are among the many offerings.

ReligiousTolerance.org, a generally reliable Web site containing information on world religions, estimates that there are as many as 2.7 million Daoists worldwide. While that number is impossible to validate, it is certain that a great number of individuals with some Daoist affinity are among the one-and-a-third billion people who call China home.

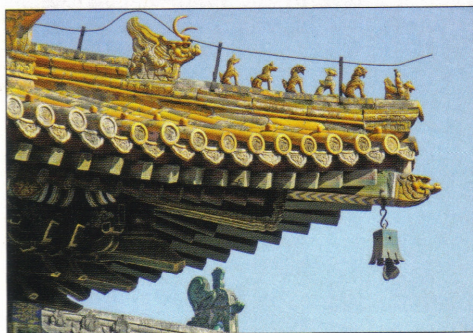
Open to the public, the White Cloud Temple is located at 6 Baiyunguan Jie, Xibianmenwai, Xuanwu District. To reach it, I took a taxi from my hotel near the Summer Palace and had no difficulties navigating the temple, or returning, even though I had no companion and did not speak or read Chinese. Most hotels will provide visitors with cards with the name of the site in Chinese which may be handed to the taxi driver. And as for ghosts, not to worry. If there are indeed spirits in the *Baiyunguan*, I can assure you that they are entirely friendly and benign.



Three monks converse as they walk through the Lama Temple in Beijing. Tibetan-style Buddhism is practiced in this "working temple," which has 70 monks in residence and countless lay worshippers and visitors throughout the year.

BUDDHISM: THE LAMA TEMPLE (YONGHEGONG)

Several miles northwest of the White Cloud is another shrine to the Three Treasures that form the soul of Chinese spirituality: the Lama Temple (*Yonghegong*), dedicated to expressions of Buddhist ideals and devotional practices. This is a living temple, not a mausoleum of past beliefs. As in the White Cloud, pilgrims pour into the



Lama temple roof detail shows small bell

grounds each day, burning incense and seeking blessings, while dark-robed monks with colorful sashes and shaven heads stroll purposefully among the buildings. There are some 70 monks in residence at this popular place of worship.

The temple was founded in 1744 CE and at one time housed 500 lamas from Mongolia. While Beijing is in the northeast of China, the Lama Temple embodies the spirit of *Vajrayana* or Tibetan/Mongolian Buddhism. This *tantric* style emphasizes the aid of material objects and physical activities (such as *mudras*, ritual hand movements) to develop and express spirituality (unlike the more minimalist Zen school of Buddhism, for example). More sprawling and visually spectacular than the White Cloud, it contains a number of impressive buildings, such as the Hall of the Heavenly Kings, the Hall of Harmony, the Falundian which I later learned houses some erotic statuary, often draped modestly in Chinese style, and the Tower of the Great Buddha, including a 75-foot-tall Buddha which visitors are forbidden to photograph. This statue is considered



The Lotus Throne at the Lama Temple

by many to be the largest sculpture ever carved from a single piece of wood, and it was given to the temple by the seventh Dalai Lama.

Of great interest to scholars and book lovers is a small library of Buddhist texts which is open to visitors. The room is small, but dense with meaning. Countless Buddhist sutras, many never translated into Western languages, reverently swathed in fabric, lie peacefully side by side, resting on shelves like the holy remains of saints. The library has a coolness about it, even on a warm day, and is guarded by a discreet but vigilant monk. There is a different kind of spirituality about monastic libraries. In Yoga, one learns of the path of *gnana*, or intellectual knowledge, and here, among these tenderly revered scriptures, one can feel the spiritual wisdom of millennia seeping into one's very bones. In fact, ancient books, bleached white by time, develop a chalky bone-like texture, mak-



Lama Temple's modern worshippers hold incense

ing these libraries living ossuaries of the written word. These Beijing scriptures have a ghostly presence over and above their textual content.

Out in the bright sunlight, however, another kind of energy was being expressed. Chinese visitors and pilgrims poured into the courtyards, where kneeling stands not unlike those encountered in the pews of Catholic churches allowed worshippers to bow in comfort before images representing noble and holy ideals. Again, I was impressed by the youth and stylishness of many of the devotees as the acrid fumes of temple incense billowed above. The expressions of intense concentration, devotion, and hope on their uplifted faces left no doubt in a visitor's mind that their faith was genuine and a source of strength and wholeness in their lives.



Tsong Kha-pa founder of Yellow Sect, at the Lama Temple

The Lama Temple is located at 2 Yonghegong Dajie, Beixinqiao, Dongcheng District.

CONFUCIANISM: THE CONFUCIAN TEMPLE (KONGMIAO)

When I taught world religions at a New Jersey university several years ago, students would ask, "Is Confucianism a real religion?" It was a good question. Confucius is thought of as a scholar, a sage, a proponent of order and regulation in government and home life. We get the impression that any religious rituals or dogma associated with Confucius must have died out in the distant past. Nuggets of Confucian wisdom ("Confucius says...") are treated dismissively, like paper scraps extracted from fortune cookies. Even the government, though it did not directly censure Confucianism during the Cultural Revolution, linked it to the "four olds": old culture, old ideology, old customs, and old habits'. Surely, Confucianism's time had come and gone.

But that is not so. Confucianism is a living and evolving religion, though often intertwined with the beliefs and practices of its sister Treasures, Buddhism and Daoism. In fact, the no-nonsense wisdom of the teachings of Confucius and his



The famous Confucius statue at his temple



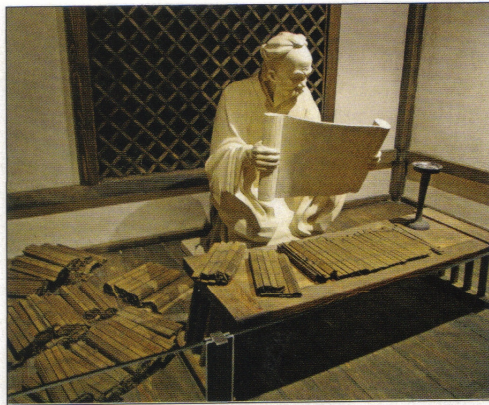
Bells and cups at Confucian Temple

student Mencius make this a religion of reason and common sense with much to offer contemporary people.

That being said, however, you will not encounter shiny-faced worshippers or clouds of incense on an ordinary day at the Confucian Temple and Imperial College (*Guozijian*), just down the street from the Lama Temple (and not very far from an awesome vegetarian buffet). The largest temple dedicated to the great sage outside of his birthplace in Qufu, the Beijing Confucian Temple is an extraordinary museum memorializing not only the man and the religion, but also the entire history of scholarship and knowledge in China.

Confucius was born in 551 BCE in the state of Lu, and died in 479 BCE after an illustrious career as a teacher. In one of history's eerie coincidences, Buddha (563 BCE to 483 BCE), Confucius, and Laozi (exact dates unknown but considered to be a contemporary of Confucius)—the originators of the Three Treasures or Teachings—all lived about the same time. (The Western philosopher most closely associated with wisdom, Socrates, wasn't long after them at 469–399 BCE, while the wise leader Esther became Queen of Persia around 478 BCE).

Several waves of interest in Confucian ideas and religious practices within China have taken place in the past century. But even more interesting is the development of a new wave of Confucianism abroad, which was exported *back* to China



Statue/display of Confucian scholar

in the 1980s. Today, there is a third generation of Confucian scholars and practitioners, one of the most prominent being Tu Wei-ming. According to his Web site, <http://tuweiming.net>, Dr. Tu is a Lifelong Professor of Philosophy, Director of the Institute for Advanced Humanistic Studies at Peking University, and Research Professor and Senior Fellow of the Asia Center at Harvard University.

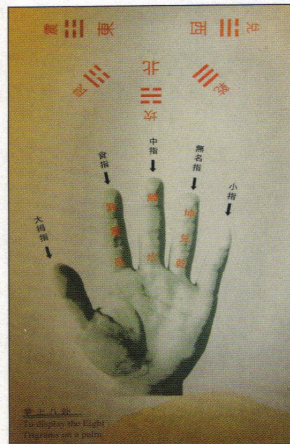
"(Tu) has shown how Confucianism can meaningfully contribute to the cultivation of cultural competence, ethical intelligence and spiritual values not just for the Chinese, but for people in both East and West," writes Sor-hoon Tan, chair of the Department of Philosophy at National University of Singapore. "Tu views Confucianism as an all-encompassing humanism that regards the secular as sacred, and, through self-cultivation and good government, attempts to transform the world from within according to its cultural ideal of unity between heaven and humanity."⁵ In fact, some scholars have credited Tu with bringing a form of Confucianism that developed abroad back to China in the 1980s.⁶

Indeed, it is not surprising to find a deep connection between East and West focused on Confucian ideas. In the mid-19th century, just a few miles from the Harvard campus known so well to Professor Tu, American Transcendentalists such as Ralph Waldo Emerson

and Henry David Thoreau read Confucian texts in translation and quoted from the sage in their influential writings and speeches.⁷

The Confucian Temple in Beijing dates to 1302 CE, some 500 years before this wave of activity, and has undergone remarkable restoration in recent decades. Despite the antiquity of the site, visitors are greeted by fresh, contemporary images utilizing the latest museum technologies to preserve and showcase national treasures. The spacious grounds, with elegant white buildings, a world-famous statue of Confucius, and picturesque Chinese shrubs, rocks, and twisted vines, offer the visitor a relaxed, intimate place to enjoy nature, listen to magpies, and enjoy a relaxed pace of life far from the racing bicycles and roaring taxis of latter-day Beijing.

I was surprised to find that of the three main temples I visited, and despite my own bias in favor of Daoist culture, the *Kongmiao* impressed me the most. The museum is a world-class shrine to reason and to the cultivation and preservation of pure knowledge. The five-and-a-half-acre site includes four courtyards spaced among two gates and two halls. In Dencheng Hall, the main temple building, there are 198 stone tablets bearing the names of nearly 52,000 scholars who passed examinations during the Yuan, Qing, and Ming Dynasties. But most poignant were the lovingly displayed books, the "heart" of Chinese wisdom: The Book of Changes and The Yellow Emperor's Medical Classic (the *Neijing*), whose origins may go back thousands of years before the



Confucian "Eight Trigrams" on palm

Common Era. Also imposing were the sculptural representations of the Confucian scholars, engaged in calligraphy or discussion, their lives dedicated to acquiring knowledge that could be used to benefit humanity. Although there are colorful festivals at the *Kongmiao* throughout the year, to visit this place on a typical day is to experience a deep sense of peace, harmony with the natural world, and appreciation of the learning and knowledge that extend from antiquity to our own time.

The Confucian Temple is located in the *Dongcheng* District not far from the Lama Temple.



Confucian Book of Changes



Confucian Medical Classic Yellow Emperor

My visit to temples representing China's Three Treasures revealed more than any tourism or political tract could hope to convey. We read about the secularization of religion in China, and that may be true to a certain extent. A poster propped up against a porch at the White Cloud Temple compared Daoist thoughts with those of Heidegger, Nietzsche, and other non-religious philosophers. And yet, to look into the faces of pilgrims, monks, and other seekers was to see a living faith and belief in a deeper reality than that commonly found in the world of abstract ideas. Here is a living belief system, part of an organic healing and

wisdom tradition, extending back thousands of years. Like potted kitchen herbs that look fresh and new but owe their existence to the distant past, China's new spirituality has sprung from seeds that can be traced back to the dawn of time. Regardless of the motivation or intentions behind the rebuilding of China's religious institutions, the Three Treasures will continue bearing fruit as long as the human heart yearns for higher truth and a sense of being part of an eternal spirit.

BOOK AND WEB RESOURCES

An abundant source of information on the White Cloud Temple is available at www.taoist.org.cn, the Web site of the Chinese Daoism Association. The site is in Chinese, but a minimal knowledge of Chinese writing, combined with the always amusing Google translation service, can provide some insights, leads, and basic information. The site respects and reflects the People's Republic official view of religion as a part of cultural identity, wellness, and tradition, rather than as a means to communicate with supernatural forces.

Other rudimentary facts about the sites mentioned in this article can be obtained from the better Chinese tourism sites such as www.cultural-china.com, www.asiatravel.org, and www.chinastyle.cn. A non-scholarly site with much reliable, objective information about world religions is www.ReligiousTolerance.org.

Recommended books relating to topics covered in this article include:

RELIGION IN MODERN CHINA

Readers may find many interesting excerpts from these books by googling the authors and titles.

- Ashiwa, Yoshiko, and Wank, David L., *Making religion, making the state: the politics of religion in modern China*, Stanford University Press, 2009.
- Chau, Adam, *Religion in contemporary China*, Routledge Press, 2010.
- Lee, Mabel, and Syrokomla-Stefanowska, A.D., *Modernization of the Chinese past*, University of Hawaii Press, 1993.
- Louie, Kam, ed., *Cambridge companion to modern Chinese culture*, Cambridge University Press, 2008

Miller, James, ed., *Chinese religions in contemporary societies*, ABC-CLIO Press, Santa Barbara, Calif., 2006.

Tu Wei-ming, Confucian scholar and ethicist. Visit his Web site at <http://Tuweiming.net>

Yao, Xinzhong, *Religious experience in contemporary China*, Cardiff: University of Wales Press, 2007.

DAOISM (WHITE CLOUD TEMPLE)

The books listed below are from the author's personal collection of works on Daoism by Western authors. More up-to-date writing on Daoism includes works by Quanren Liu, Eva Wong, Livia Kohn, James Miller, Russell Kirkland, and Xun Liu, among others.

Blofeld, John, *The Secret and the Sublime*, London, Allen & Unwin, 1973. Out of print. This verbal collage of Blofeld's encounters with Daoist sages may not be academically correct or good journalism, but it provides a breathtaking vision of the spirit of Chinese Daoism as experienced by a Western seeker. This book, and Blofeld's other readable memoirs and translations, have inspired generations of dreamers to embark on the spiritual quest with the Celestial Masters.

Kohn, Livia, *The Taoist experience*, 1993, State University of New York Press, Albany, N.Y.

Lagerwey, John, *Taoist ritual in Chinese society and history*, Macmillan, New York, 1987.

Robinet, Isabelle, *Taoism: growth of a religion*, translated from the French by Phyllis Brooks, Stanford University Press, Stanford, Calif., 1997. Excellent overview of the Quanzhen School.

Schipper, Kristofer, *The Taoist body*, translated from the French by Karen C. Duval, University of California Press, Berkeley/Los Angeles/London, 1993. ■

ENDNOTES

1. Goossaert, Vincent, "Republican Church Engineering," in *Chinese religiosities: afflictions of modernity and state formation*, Mayfair Mei-Hui Yang, ed., University of California Press, Berkeley, 2008, p. 216.
2. E-mail message to the author from Kohn dated January 13, 2011.
3. See John Lagerwey's Taoist ritual in Chinese society and history for some fascinating background on these practices.
4. Tan, Sor-Hoon, "Modernizing Confucianism and 'new Confucianism'," *Cambridge companion to modern Chinese culture*, Kam Louie, ed., Cambridge University Press, 2008, p. 147.
5. Tan, p. 151.
6. Song Xianlin, "Reconstructing the Confucian Ideal in 1980s China: The 'Culture Craze' and New Confucianism." *New Confucianism: a critical examination*, John Makeham, ed., Palgrave Macmillan, 2003, p. 85. Much of this volume is available online at Google books.
7. Holt, Linda Brown, "The Sage Engaged: How Chinese Ideas of the Superior Person Influenced the Worldview of H.D. Thoreau," www.ReligiousScholar.com/thoreau and www.ReligiousScholar.com/thoreau?currentPage=2



A long-time contributor to *Qi Journal*, Linda Brown Holt teaches humanities at Southern New Hampshire University and is the capstone (thesis) coordinator and a graduate instructor at Thomas Edison State College.

She has an earned doctorate in comparative religious literature and spirituality studies from Drew University, and is the author of books, chapters, and articles in publications such as *The New York Times* and *Liberal Education*. She has presented papers on Chinese influences on Thoreau at conferences in Beijing, PRC, and Concord, Mass. Her fiction on Daoist themes, under the penname Simone Marnier, has been published in English and Spanish. *Article photos by the author.*